


# **MOUNTAIN LIFE & WORK**



**SIDE GLANCES AT THE CONFERENCE  
ON TOMORROW'S CHILDREN**

**WILLIAM E. COLE**

**WINTER, 1940  
VOLUME XV  
NUMBER 4**

# MOUNTAIN LIFE AND WORK

IS PUBLISHED QUARTERLY AT BEREA, KENTUCKY, IN THE INTEREST OF FELLOWSHIP AND MUTUAL UNDERSTANDING BETWEEN THE APPALACHIAN MOUNTAINS AND THE REST OF THE NATION.

Editor ..... Helen H. Dingman

Associate Editor ..... Orrin L. Keener

## Contributing Editors

Olive D. Campbell      John P. McConnell

Marshall E. Vaughn      John Tigert

Arthur T. McCormack      James Still

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# MOUNTAIN LIFE AND WORK

VOLUME 15

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## EDITORIALS

### A WORKING CONFERENCE

Have you marked on your calendar March 5-7, the dates of the Knoxville Conference? Printed programs should be reaching you by the middle of February, but in the meantime we want to tell you of the plans which are being made.

The final session of the Mountain Folk Festival will open the Conference on Tuesday evening, the 5th, in the Knoxville High School. The Festival, to be held March 3-5, is the sixth such gathering sponsored by our Conference, and is being held for the second time in connection with the annual meeting of the Conference in Knoxville. These three days of singing and dancing have brought together individuals and teams from a widening area in the Southern Appalachians and some places outside; registration at the 1939 Festival totaled over 200 people.

The Conference itself promises to be a working session. In response to a number of requests from workers in the area, the program committee has this year arranged discussion periods under competent chairmen on the purposes and goals of the Conference of Southern Mountain Workers as a functioning organization, and the enlarging Conference. These discussion groups will be divided under the four general headings of education, health, recreation and religion. Each section will make recommendations to the Conference as a whole on Wednesday afternoon.

Dr. Arthur E. Holt, professor of social ethics at the University of Chicago Divinity School and Chicago Theological Seminary, will be the speaker at the Fellowship Dinner planned for Wednesday evening, March 6. His subject is "Christianity, Democracy and the American Scene." Dr. Holt will introduce and lead two open forums on Thursday. The morning forum, "Democracy in Education," will follow a report on the Adult Education Cooperative Project of the Conference. After reports on the recreation and health services of the

Conference Thursday afternoon, there will be a forum on "Organizing the Community for Social Progress." Dr. Holt, who is widely known for his social studies, is the author of several books including *The Bible as a Community Book*; *Social Work in the Church*; *Christian Fellowship and Modern Industry*; and *Christian Ideals and Industry*, the last in collaboration with F. E. Johnson.

The dinner Wednesday night has been arranged as a result of numerous suggestions for a fellowship gathering of all who attend the Conference. Meetings of those concentrating in religious work, and those working in education will be held at the close of the dinner Wednesday evening. Dr. William R. King, who was unable to be with us last year, has consented to lead the devotional on Wednesday and Thursday mornings.

We shall look for you at the Conference in Knoxville, March 5-7, and we shall expect you to come ready to work!

A. H.

### JAMES STILL

Mr. James Still, well-known to readers of *Mountain Life and Work* for stories and poems which have appeared in our magazine, has been appointed a Contributing Editor. Mr. Still's work is constantly becoming more widely known, and we consider it a distinct honor to count him as a member of our editorial board. At the present time Mr. Still is at Dead Mare Branch, Littcarr, Kentucky. We have just had the following interesting word from him:

"Thought I should let you know that the story-piece, 'Twelve Pears Hanging High,' from a past issue of *Mountain Life and Work* is a chapter in my forthcoming novel.

"Viking Press will publish *River of Earth* on February 5. (And you may recollect that the title of the novel is also the same as that of a poem you published for me a couple of years ago.)"

## *Side Glances at the Conference on Tomorrow's Children*

WILLIAM E. COLE

The first South-wide Conference on Tomorrow's Children was held in Atlanta, November 9-11, 1939, under the auspices of a steering committee, a sponsoring group of some one hundred-fifty persons, and one organization, the American Birth Control Federation. The Conference chose its theme from Professor Ellsworth Huntington's book, the title of which is "Tomorrow's Children."

It is the purpose of this article to record some of the high-lights of the Conference, which, by the way, will be repeated again next fall.\*

Barry Bingham, President-publisher of the Louisville Courier Journal, opened the Conference with an address on "The South's Tomorrow." Mr. Bingham related that he liked the emphasis of the Conference on tomorrow, "on the things to come rather than the things that are already past and gone." He believes that "it is high time the South ceased to think in terms of the charming and cultured life that a few of our forefathers lived on the fabled plantations of ante-bellum days. The South needs to think of the life our children and our grandchildren are going to lead in the South of tomorrow."

Mr. Bingham sees in the South of Tomorrow "a South that still has great natural advantages, a region capable of supporting the highest type of civilization—a region where industrial development is moving more rapidly in recent years than in any other section of the country—big cities and pleasant towns linked by good roads, millions of people working, many people striving not only for their own good but for the good of their region and their country."

After tracing the development of the South in various fields of endeavor, Mr. Bingham pointed out the directions in which he thinks "we have got to bend our efforts if the South of Tomorrow is going to be worthy of the great traditions we all treasure." First of all, the South's chip-on-the-shoulder attitude relative to criticism is, he be-

lieves, an indication that this region is suffering from an inferiority complex which it must overcome. Mr. Bingham then outlined a program of soil conservation and crop diversification which must be developed if the South is not to lose its great natural underpinning. In the field of education, he pointed out the need for federal aid to education in the South, the need for developing more practical forms of education, and the need for training youth in reference to their social responsibility to the South.

The Southern people, stated Mr. Bingham, "have a certain toughness that makes them a good bet in the long run. They fight their best when they are battling against odds. What I hope to see them do is to turn their entire great powers to fighting the battles of the future instead of taking their time to talk about the battles of the past. The South does not want to be a separate nation or a colonial possession of the North and East. It wants to be a part of these United States and contribute its share to the fight we have all got to make to prove that democracy can continue in this modern world."

George H. Cate, President of the Tennessee Conference of Social Work and former Commissioner of Welfare in Tennessee, spoke on "The Obligation of the South to Tomorrow's Children." Mr. Cate took as his theme the statement by Grace Abbott that "the State wants for all children what the wisest and best parent wants for his own child."

The right of being well born, the right to the affection and care of a home, the right to play, education and health, and to the "full realization of all his potentialities of body, mind and personality" are among the "must" elements which the State should recognize in the discharge of its obligation to tomorrow's children.

Using as the title of his address "The Next Generation Marries," Professor Donald Klaiss, of the University of North Carolina, indicated some of the things that this generation might do in order to give the next generation the best possible chances of marital success. The suggestions summarized by Professor Klaiss are:

\* Proceedings of this conference are being published and may be obtained at a cost not to exceed \$1.00 a copy from the writer, who is Executive-Chairman of the Conference.

1. It is the obligation of this generation to work out some solution to the economic muddle in which we find ourselves in order that our children can live and marry in relative security.
2. It is the obligation of this generation to be the kind of parents and to provide the kind of parent education that will enable us to make it possible for our children to really become mature, so that they may enter marriage as adults with emotions in control and judgments based upon reason and intelligence.
3. It is the obligation of this generation to provide education for our children in preparation for marriage, in order that they may be aware of the demands that marriage will make upon them and that they may rid themselves of the romantically idealistic conception of marriage which is so prevalent and replace it with a more realistic, but none-the-less attractive, conception.
4. It is the obligation of this generation to provide the next generation with desirable knowledge both negative and positive pertaining to the control of conception in order that they may decide when they will have children and how many they will have in the light of their individual circumstances, and in order that they may be made aware of the joys and privileges of planned parenthood.
5. In addition to the foregoing, it is the obligation of this generation to provide education in preparation for marriage in order that the next may have knowledge of the personal adjustments they will be expected to make, of their domestic obligations, of financial adjustments, of sexual adjustments, of pregnancy and childbirth and parenthood. With such knowledge they will be prepared for marriage and will have a good chance of meeting its demands.
6. It is the obligation of the present generation to provide such laws as will allow the foregoing program to be effected and stabilize the marriage institution. Persons who have had the benefit of the educational privileges would not have to depend upon legislation, but those who had missed the educational

and preparatory program would be prevented by proper legislation from entering marriage at too early an age, too hastily, or under the handicap of disease or mental weakness, and would thus be prevented from contracting a marriage foredoomed to failure.

Rupert B. Vance, also of the University of North Carolina, rendered a most scholarly paper on "A Desirable Policy for the Conservation and Development of the South's Human Resources." He said in part, "On the one hand we need the further extension of the birth control movement; on the other we need increased measures for economic security and well being. Both of these questions have their private and their public aspects and both belong inevitably in any statement of population policy."

"If in this year of grace 1939," he continued, "we were called upon to submit a minimum policy for the conservation and development of the South's human resources, we would suggest:

1. Equalization of the freedom to space pregnancies in so far as class differentials are the involuntary results of the ignorance, poverty, and isolation of under-privileged families. If we accept the view that the moderately well-to-do will increasingly rely on the advice of family physicians, we may finally come to accept the view that contraceptive services for mothers too poor to employ family physicians should be accepted by the state as a public health function.
2. Increased emphasis on health in both public and private fields to further reduce infant and maternal mortality, in order to conserve the life lost by deaths of potential mothers.
3. Added emphasis on parenthood and family conservation among the fortunate group able to provide for more children than they now have.
4. Further equalization of opportunities for educational and vocational training as between country and city, and as between the nation and the region, so that regardless of place of birth and residence, maturing youth may be prepared for participation in our complex economy.
5. A final emphasis on expanding economic opportunity, so that by adding to our total

wealth, our maturing population may expect to secure those goods and services without which physical and cultural growth is impossible. Until the pathetic puzzle of underconsumption and underemployment is somehow brought to terms with our natural resources and economic organization, it is futile to expect patriotic and moral exhortations to halt declining births among those who sense the drift of the times."

Any policy for population, he concluded, is but part and parcel of our larger policy, economic and

political. Certainly there can be no better touchstone for our total national policy than this question: "Is it conducive to the conservation and development of our total human resources?"

Such are brief excerpts from four of the sixteen papers presented at the Conference on Tomorrow's Children, which was in every way a most constructive and inspirational meeting.

During 1940 the Conference will make an attempt to have the theme "Tomorrow's Children" featured in various state and local welfare conferences and study groups in the South.

## STUDY CLUBS AND CITIZENSHIP

PAUL L. VOGT

Can we keep democracy in America? Do we really want it? If we do want to preserve our institutions of popular government, how can we help? These are some of the questions that are being raised everywhere in these days of world-wide conflict and change.

That government by the people could be firmly established was not at all a certainty when our government was founded; being afraid of the encroaching tendencies of governmental agencies, the framers of the constitution hedged the powers of government about with all kinds of checks and balances; all powers not specifically delegated to the state were reserved to the people. The greatest test of the strength of our democratic system came during the Civil War. Since then, we have continued to perfect the machinery of popular control through extending the use of the secret ballot; the extension of the right of suffrage to women; the popular election of senators; the development of the initiative, referendum, and recall; and the strengthening of the judiciary. So well satisfied have we been with the working of our democratic institutions that we have assumed they could not be destroyed. "It can't happen here" has expressed the common attitude toward threats of dictatorship.

In the midst of our peaceful tranquility, however, there have been coming changes that may well give us concern. These changes are not wholly objectionable, but they do threaten our democracy unless they are understood and are con-

trolled in the interest of the common good. One of these is the tendency of problems to become too complex for solution by the average citizen. When our government was founded, communities were small and the problems of government were relatively simple. The New England town meeting and similar governmental organizations elsewhere were adequate to meet the situations that had to be dealt with. Democracy has always thrived best in local communities where people knew one another and where they could know at first hand the problems that must be solved. Today it is a question as to whether local problems are any longer of as vital importance as those of state, national or international scope. To illustrate: for years county agricultural agents had been helping individual farmers to improve their management of their farms; livestock and seed had been improved and methods of cultivation had advanced to a high state of efficiency; theoretically, the farmers' condition should have improved accordingly. But since 1920, and particularly since 1929, the condition of the farmer, and of the workers in the cities too, has been disastrous. There was little in any local situation that caused the trouble. Forces were at work, not only in America but throughout the world, that were causing misery and suffering to millions of families everywhere. Farmers suddenly awoke to the fact that international restrictions of trade, agricultural conditions in Egypt, India and the Argentine, armaments, taxes, labor conditions in indus-



trial centers, all had a more vital relation to rural economic welfare than did crop and livestock improvement. The nation suddenly became conscious that the rural community was no longer a local, largely self-sufficing unit, but that it had relationships which were world-wide in scope.

Again, when our government was founded it was made up largely of property holders. Limitations were made on the suffrage to see that property was protected against the encroachments of political power of the propertyless. These limitations were gradually removed. Later large amounts of property became concentrated in the hands of a few. The modern democracy in America has roots. But they are no longer in a relatively equal, small-holding family base; rather they are in a vast mass of voting population made up of the propertyless workers in the cities and the tenants in the country, and a vast amount of wealth controlled by a comparatively few families. These are the bases of the modern democracy; these will determine state and national policies in the future. It remains to be seen whether the institution of democracy that we have inherited and that we have thought to be so solidly grounded can withstand the pressure of the coming struggle for power.

A third trend that must be considered is the tendency of the American people to turn to the federal government for the solution of all problems. Not many years ago organized labor was opposed to government limitations on low wages or long hours of work, except for women and children. Now, organized labor is favorable to national minimum wage and maximum hour limitations. A large part of the American farm population has been opposed to government regulation of prices of farm products. Yet laws have been placed on the statute books of many states and of the national government authorizing the fixing of prices for milk producers. Logically this is the first step toward fixing the prices of other products. This statement of fact is not intended to be a criticism of the policy. It is only intended to call attention to its significance. Similarly, in matters of relief, employment, health, and even the organization of our recreational life, people are looking to the federal government to provide paid leadership, and groups are being organized by the state to serve these interests. Our confidence

in the government is almost childlike. Its efficiency has won the support of the people and they turn to it for aid on every occasion.

There is the question as to whether social democracy is not waning in America. In the earlier pioneer days, farm help lived in the country home as a part of the family. Do they continue to do so in all parts of the United States? Also, in some sections of the country we hear of rural and village communities divided into three or more classes, each having its own type of church and social connections. A real problem everywhere is the 50 per cent or more of rural population that are not really a vital part of the social activities going on; many of these are of the poorer group. A few people are taking part in everything going on. Then many are not in social life at all. Can democracy in government survive if social democracy disappears?

Truly, democracy in America today is at the crossroads. Shall we continue to encourage private individuals and organizations to look after their own welfare, looking to the government only as a servant, and as a protector and regulator of the conditions under which such private activities function? Or shall we become in fact members of a totalitarian state through which we will carry on our economic and social activities? The reader is left to judge for himself which is the trend in America today and whether it is the right trend. The only contention here made is that whatever policy is adopted should be followed only after the most careful consideration of the implications of the policy, and with as full a knowledge as possible of the steps to be taken.

One effective way of securing consideration of important matters is through study groups. So far as group study of civic affairs is concerned, the writer believes that such groups should be fostered largely, if not entirely, by private agencies. The government should, of course, be expected to help in every way possible. It can assist in training leaders. It can, on request, assist in providing study material. But it should not control the selection of topics nor the type of material to be studied. The utmost democracy should be preserved in determining what shall be studied and the material used.

In line with this purpose the United States Department of Agriculture is attempting to help

meet the challenge to democracy by encouraging among farm people the forming of small study groups composed of from ten to fifteen farmers and their wives and the older members of their families, for the purpose of studying the problems of the local community, the state and the nation. It is hoped that these study groups will strengthen the bases for efficient participation in civic affairs and for determination of state, national and international policies. Although beginning only four or five years ago, there was last year a total attendance at meetings of this kind of at least 2,500,000. Most of these club meetings were under the auspices of private agencies. They were led by members of the community instead of by paid specialists who came to give instruction. They selected their own topics and sought information from libraries, newspapers, radio speeches, propaganda material, specialists acting as resource persons, conversations, and lectures.

In common with other rural folk throughout the United States, study clubs are now being developed by the people of the Southern Mountains assisted by the Adult Education Cooperative Project of the Conference of Southern Mountain Workers. They constitute a renewal of the old New England town meeting ideal of democracy; they are also a refinement, or a redirection to more effective social purposes, of the informal discussions of the "cracker box" type in the old country store.

These study clubs represent a definite change in attitude taking place in rural America. From 1900 to 1930, when both people and wealth were moving so rapidly to the great cities, and older farmers were retiring to the villages, the country was looked upon as the least desirable sector of American life. Farm boys and girls, country teachers, ministers, doctors, lawyers, even parents, accepted the belief that success could be achieved only by getting away from the country and into the great city. The experiences of the past few years have changed the picture. Now we find the paths to the city closed. Many city folks are seeking for a few acres, where, in future crises, they can tide over by raising a few vegetables, keeping a cow and chickens. The country is seen in a new light; it is regarded as having in it possibilities of a real life equal to, if not better than, that which may be found in the great cities. Instead of trying to solve problems by getting away from them, as

farmer folk once did, they are now turning their thought toward discovering how to make their present situations better. Hence the increased interest, not only in national affairs, but in the problems of the local community. The study club makes organized study of local problems possible.

The group study plan differs in many ways from traditional educational processes. It starts with the interests of the individual instead of with some knowledge a teacher may think the individual should have. It is not a teaching process in the usual sense of that term, but a drawing out and sharing process, such as characterizes ordinary conversation. There is no propaganda, good or bad, such as characterizes the teacher-pupil situation. Groups are small and 100 percent participation is sought. Some of the results that mark this process, as distinguished from the ordinary teacher-class program, are clarification of thought, tolerance, self-confidence, ease of participation, readiness to assume responsibility, aroused interest in subjects discussed, greater desire for knowledge of the facts as to public problems, and judicial attitudes toward the mass of propaganda with which the American public is bombarded by all sorts of selfish interests today.

The leadership is different from the lecture-audience or teacher-class relationship. The group being informal, the leader is not supposed to know much more about the subject than the others. Indeed, knowing too much is a disadvantage, as it might cause the session to degenerate into a question-answer program between members and leader. The leader is supposed to know enough to throw in a question occasionally; to keep loquacious ones from talking too much; to encourage the timid; to keep down personalities that might cause hard feelings; to assign persons to get facts for later reports; to summarize the discussion from time to time; to review previous discussions or have some one else do it; and to rouse interest in coming discussion sessions by presenting the question next to be taken up. He is a guide, a moderator, and director rather than a participator and teacher. It is highly important to remember that group participation rather than teacher-pupil participation is the essence of the discussion group.

Members talk informally. In contrast to the meeting controlled by parliamentary law, the leader is seldom addressed. Members talk to one another directly. The leader merely keeps them

on the subject and occasionally directs the thinking of the group. This procedure is in itself a contribution to the keeping alive of the democratic ideals.

How is the study group related to the life of the Southern Mountains? The mountaineer loves his "rocks and rills," his "woods and templed hills." He may be poor and may live under physical conditions that do not compare with the home of the business or professional man living in the suburbs of a great city; but his standards of what constitutes the good life are different, and who is to say that what he desires is not best for him? People are going to continue indefinitely to live in the coves and valleys of the Southern Mountains. The experience of some people there, as well as that of highlanders in other countries, indicates that a satisfying life can be attained in the hills of the Southland. The study group brings neighbors together primarily to study the problems of how to make the best of the existing conditions. The local groups examine their economic resources and study the possibilities of changing their agriculture so that a larger cash income may be obtained. They study the possibilities of developing special types of products for which there is outside demand and which are adapted to the country. They study how, by working together toward standardized products, they may find ready sale at good prices for what is produced. They look into the possibilities of manufacturing local products that may find a market, or of bringing small industries to the community from elsewhere. The economic problems in many cases become the basis for cooperative action in production and also in the purchase of goods. The possibilities of the cooperative movement become known, and modestly organized buying clubs and cooperative stores begin to appear.

These ventures are far more likely to be successful than were some earlier cooperative efforts, because they are built on understanding through study rather than on the emotional appeals of professional organizers. The study group realizes in advance that to operate a cooperative requires good business sense and adherence to fundamental principles of limitation of tendencies toward centralization of ownership and control; also good bookkeeping; cash business; one-man one-vote determination of policies; and group loyalty. It also

emphasizes that cooperation is a way of life rather than a fortune-making device, and thus prevents disappointment when large returns are not immediately forthcoming.

But beyond the economic interests, the study club discovers that medical care is not so good as it might be; that the schools need vocational agriculture or home economics teachers, or some other improvements; that the roads here and there are not so good as they should be; that the young people do not have adequate recreational facilities; and that in many ways the life of the community may be improved.

Study and action on these local problems inevitably lead into the larger problems of citizenship. The relation of the local community to the county and state tax system comes up for consideration. Such problems as the draining of young people and wealth from the country to the city and the influence of national conservation projects on the local community, offer abundant material for civic study. All these interests finally lead to thought about the large policies of the nation and the world as a whole. There is no limit to the field of informal discussion, nor to the possibilities of development of good citizenship and better communities through its use.

Since group study is essentially a community affair, it leads to bringing many communities together from time to time for forums and general educational activities; in such gatherings ideas are exchanged and contacts made with thought from other sections of the country. Group study will through the years contribute to raising the level of general understanding of rural communities concerning those problems that are before us for solution. This is a real contribution to the task of making our popular institutions of government permanent and safe.

The study group development by the Southern Mountain people, assisted by the Conference of Southern Mountain Workers, is one of the most important in the nation. Through such means, Rural America is trying to do its part in keeping our country safe for freedom of speech and of the press, and for the rights of life, liberty and the pursuit of happiness. The United States Department of Agriculture is glad to help in this movement as a significant part of a national rural civic educational movement.

## IT IS THE SPIRIT THAT QUICKENETH

Revealing notes from the diary of an educator visiting schools in different counties of the Appalachian area in 1939.

The purposes guiding my travels and contacts were as follows: to study conditions under which rural teachers must work; to study methods being used by rural teachers in their actual class work; to make the acquaintance of county superintendents and school principals and to acquaint them with the purposes and problems of Berea College; to visit former Berea students teaching and working in the counties visited; to locate those communities whose isolation prevents the young people living there from attending high school.

### County No. 1

In answer to the question "How many of your eighth-grade graduates can not stay at home and attend high school?" the county superintendent said, "None." I produced a county map and asked how the students could come from nine schools located more than a mile from improved roads. His reply was that none of these ever finish the eighth grade.

The county is well provided with hard-surfaced roads which serve all the school communities except nine. One-half the cost of transportation of high-school pupils is borne by the county and the other half by the parents. The cost to the parent is \$18 per year per pupil. Transportation is furnished only in case there are enough pupils from a community to warrant it . . .

The county superintendent in cooperation with a state teachers college is carrying on a very effective supervisory program, which I believe will produce a marked improvement in the teaching in the one-room schools. One of the critic teachers from the college . . . is teaching a one-room school as she thinks it ought to be taught. During the seven weeks she had charge of the school the other teachers of the county were asked to visit her school in groups of six for an entire day. At the close of the school day the visiting teachers remained for an hour's conference with the critic teacher and superintendent. The most valuable contribution of this demonstration school was to show how livable a one-room school can be made

and how many teaching aids can be secured with almost no money . . .

### County No. 2

This county school system has made phenomenal progress in the past five years under the leadership of Superintendent G. He has given his energies largely to improving the physical plant. The debt of the school board has been increased by \$20,000, but the inventory value of the buildings has increased \$350,000. This has been accomplished by the wise use of WPA grants and labor.

I visited five schools with the attendance officer. The teacher at A was using good teaching methods and had invested in teaching aids. The Berea Traveling Library was being used by the upper grade children in lieu of text books, which the state had not yet provided.

Miss ---- was teaching the primary grades at B. She had learned to read in a moonlight school after reaching maturity, and had continued her education through college and the equivalent of a master's degree. Before school began she had visited every home in her district. There was evidence that she was doing superior teaching.

In company with Superintendent G I visited many of the stone consolidated buildings. At A the new high-school building is of brick, the graded school of native sandstone, as are the two eight-room buildings at B and C, and the two two-room buildings at D and E and two one-room buildings. A new 14-room grade and junior high school building is now under construction at F.

Visited the two NYA centers. The girls were sewing, weaving, and canning under capable supervision. The boys were making furniture—beautiful school furniture—in a well equipped shop. In communities in which the new buildings have been built, there has been a marked increase in civic pride and good housekeeping.

Transportation for high-school pupils is provided by the county, also for children in the grades where consolidation has been affected. In spite of a rather extensive network of hard surfaced roads over which the county operates school busses, there still remain seven school communities which are effectually isolated during the winter by bad roads.



*County No. 3*

The typical school visited in this county is unpainted, has some weatherboarding torn off, the steps are broken, the interior dark, some or all the window glasses are out, desks were hand-made of rough or hand-dressed oak lumber thirty years ago. The superintendent has not visited the school in three or more years. There is a large primary class, small second and third grades, and a continuing diminution through the eighth grade. In most of the one-room schools there are two teachers who hear recitations independently of each other and usually in tones to cause confusion. They permit sing-song word-calling to pass for oral reading, and keep a switch in evidence for disciplinary effect.

There are in the county eight teachers who have not had college work, and they are not the worst teachers either. Many are elderly men and women whose character and personality compensate quite largely for their antiquated methods. Since 1936 there has been an increase of twenty-seven teachers in the county with no corresponding increase in enrollment. The county could save money by reducing the number of teachers, and at the same time improve the teaching.

Given a good business administration it should be possible to build a strong county high school and transport the pupils to it from half the communities of the county. A new consolidated school is planned and the building started, but construction has stopped for lack of money or perhaps for lack of leadership. At the present there is need for some institution or agency to provide educational stimulation in the isolated communities and provide opportunity for high-school work for those who cannot stay at home and attend the public high school.

There are two private church-supported high schools in the county and one county high school providing no transportation.

Twenty of the fifty-five schools are not at present served by hard-surfaced roads, and therefore the children could not get to a high school even if the county provided transportation, which it does not.

*County No. 4*

The superintendent, Mrs. ----, has been carrying on for four years a program of training in

service similar to the one begun this year in County No. 1. She now has a well-trained critic teacher as a regular member of her teaching staff and carries on her observations and conferences throughout the year. She is a great believer in the one-room school with a well-trained teacher who is a community leader and who makes her school the community center.

As an experiment she has built one large consolidated graded school bringing together nine one-room schools. There are two high schools operated by independent districts and one county high school. No transportation is provided by the county.

*County No. 5*

Monday: Visited five schools on one creek, none of them accessible by auto in wet weather; traveled in a truck . . . Four of the five schools are among the best in the county; teachers use good methods, pupils show interest and eagerness to learn, and parents are cooperative. Two of the better schools have radios furnished by an evangelist. Parents come in for programs. One school was a wreck. The teacher said the house was desecrated every week-end.

Tuesday: Visited seven schools. One showed no retardation and all pupils could read well, yet the teacher was noticeably indifferent. The explanation given by the superintendent was that for the three years preceding the school had had the best teacher in the county, a young woman who in her first year of teaching had doubled the enrollment of the previous year and had stopped a feud. At B, one of our students who is "teaching her way through college" was doing superior teaching.

Wednesday: Visited five schools and ate dinner with a candidate for representative to the State Legislature. Spent long noon hour talking over possible legislation to improve rural schools. Returned to his home for supper. . . . Talked long into the night about road and school legislation.

Thursday: Visited five schools, none of which could be reached by automobile in bad weather. At A a young man who is a college graduate but is inexperienced is doing a fair job. At B, a young man who isn't a college graduate yet is doing a superior job of teaching with forty-four children in eight grades.

(Turn to page 30)



*So much more of beauty now  
Upon these hills lies bare—  
The hemlock's green against the snow,  
The hill-climb's whitened stair.*

*John A. Spelman III*

## *March Laughter*

*Dora Read Goodale*

Yes, I like March!  
Hit's like a little boy, brown as a ginger-cake,  
That gets his mad up, smashes all his play-pretties,  
Then quits off in a hurry.  
Hit makes you laugh, he does it so unthoughted.  
..... Spring can't be long-off now, the bees are flying—  
And yet hit mought be!

## *Home-Coming*

*Don West*

And I've come back to you,  
Mountain Earth—  
Come to laugh  
And sorrow  
And sing—  
To dig my songs  
Up from your soil  
And spin a melody  
Of corn blades,  
Top-fodder,  
Crab-grass,  
And a clean-plowed furrow.  
I've come to sing and grope—  
With a people who stumble  
Up long crooked roads . . .

I've come because  
Your great silent agony  
Echoed everywhere,  
And the weary foot-steps  
Of my old Dad  
Still sound upon the mountain  
Where his sweat dripped down  
To wet your dirt . . .

## TRENDS AND THE CENSUS

GROFF CONKLIN

Down around the mouth of the Mississippi, at the bottom of the flat state of Louisiana, there are a good many thousands of people living peacefully and unsuspectingly upon brown Ohio soil, good rich loam of the Indiana prairies, black earth from the farmlands of Missouri. If they were to be approached for a return of their soil to the states from whence it came, their objections would be heard in all the legislative halls of the nation.

But the Ohioans, the Missourians and the Indianans themselves have no notion, unless they happen to be aware of what has been happening to their lowlands during the last 200 years, that they have been robbed of their best heritage, in part at least—their heritage of soil-wealth. The *trend* of their earth into the brown currents of the Mississippi has been, usually, so slow and so unnoticeable that they have not realized what has been happening to them. And down on the Plaquemines Peninsula, south of New Orleans, some migrant and land-searching Americans unquestioningly settle down and build upon an earth that the *trend* of Mississippi erosion has deposited there over the decades, so slowly that none but agronomists, soil-conservationists, ecologists and other such scientists even realize what has been happening.

It might be said that a trend is something that happens so slowly that no one really realizes it until it has happened. A thousand and one trends are at work in our country, from one coast to the other, slowly changing, building up, destroying, and permanently revising the face of the land and the characteristics of its people. Yet, so enormous is the territory and so huge the population that even major trends can proceed methodically upon their way without people knowing of them—trends which will have a permanent and often a very drastic effect upon the economy and the customs of the country. There are about 1,937,150,000 acres of land in the United States, and something around 132,000,000 people living on—and off—that land. How is it possible to make any sense out of figures so astronomical in character? and yet the very health of the country's children, the prosperity of every individual and of his descend-

ants, depend upon a close understanding by trained scientists not only of the meaning of such figures themselves, but also of the smallest, seemingly most unimportant shifts within that population total upon that incredible land total. If scientists were unable to measure these immensities, the nation would have found itself, during the past ten years, living in the midst of a famine such as would make that of the days of Joseph in Egypt seem miniature in comparison. The nation might still be decimated annually with some of the ancient diseases of mankind—plagues, pestilences and customary infirmities—had not the men in charge of the agricultural, medical and social planning of the nation, private as well as public, had accurate material on trends within the country available for their study.

A trend today is just as liable as not to be a tragedy tomorrow. And one of the reasons for national confidence in the future of the United States is the simple fact that this is a nation whose leaders, or at least whose scientific leaders, know what the trends are and can fight them or assist them, as they may be evil or good.

But how do the scientists know what the national trends are? How do the students, social and economic as well as agricultural, chemical, biological and so on, know what is happening down beneath the grass-roots of the nation's day-to-day existence? There are a great many small trend-discovering organs in our modern society—there are bureaus of soil conservation and of agricultural economics; there are associations of doctors and of educators; there are public bodies and private bodies of all sorts, devoted to the measurement of some particular trend in some particular phase of the national existence. They all do superb work; yet with them alone the country would still be without a reliable yardstick for the measurement of all major trends.

If a really descriptive name were to be given to the Bureau of the Census, Congress would have to change it to "Department of Trends." For it is the Bureau of the Census where facts are gathered from all conceivable avenues of information, and where the basic, underlying and crucial trends in



the national economy are ferreted out and made public. These are not, ostensibly, the job of the Bureau, which is primarily a counting organization. The trends discovered are really a by-product, an offshoot, of a job which started out, 150 years ago, simply as a Constitutional requirement that members of the House of Representatives should be allocated to the states on the basis of population in each state. From that simple beginning in 1790, the work of the Bureau of the Census has branched out until today, with the 16th Decennial Census of Population beginning on April 1, 1940, its activities and their influence are very inclusive and more than nation wide in their influence.

On January 2, 1940, 12,000 men and women set out from the 560 branch offices set up to command the great counting task of the Bureau to make records of American business and manufactures, and of American mines and quarries. On April 1, these and 120,000 more men and women will set out from these offices to count and analyse the people themselves. Then, as these enumerators complete their tasks, within from two weeks to five months of time, and their schedules are sent in to Washington, another staff of five or six thousand skilled statisticians, tabulators and clerks will begin making sense out of the data collected. And at the end of another year or so the facts about the American people will be published; within a much shorter period the data on manufacturing and business will have been issued; and the trends within America will once again be subject to study, close and analytical, by those skilled anonymous men and women in whose hands the future prosperity of the nation rests—the governmental and private students of economics, sociology, and all the rest of the dynamic sciences which are used in any attempt to alleviate and improve the conditions of the people of America.

It is an enormous task; it is indeed so big, as is the size of America and of its population, that its implications sometimes evade the comprehension of the average man. Yet it is a task of immediate importance to him. Take, for instance, just a few of the trends already under way in Kentucky and the southern central states area along the Appalachian chain. Great batches of figures on population, births and deaths, migration, manufactures, agriculture and so on have been collected for that region as for the rest of the country for a

decade or more. The 1940 report will be just the sixteenth in a chain of reports, though of course infinitely more complicated and informative than that first canvass was. But when the 1940 data are put beside those of the previous censuses, they begin to mean things—ominous things, perhaps, or, as often happens, beneficial things.

Kentucky's population has been slowing down rapidly despite a temporary shift the other way in 1930. In 1900 its rate of growth during the preceding decade had been 15½ per cent. By 1910 it had shrunk to about 6½ per cent; and by 1920 to 5 per cent. In 1930 it had climbed to more than 8 per cent; but since then the Kentucky birthrate has been decreasing constantly, so that another decrease in population growth may be shown by the new census. Whereas the birthrate was more than 22½ births per 1000 population in 1930, by 1937 it had shrunk to just over 19 per 1000; the death rate meanwhile was nearly stationary. Why has this shrinkage in population growth taken place? This is an impossible question to answer, offhand, for there are too many components in the total reason. The Census of Manufactures for Kentucky (1930 report) shows a net increase in numbers employed in factories in the state of over 10,000 workers between 1910-1930, so that can hardly be the cause of the decrease in rate of growth. But by 1935 the Census of Manufactures showed a decrease in employed workers of an equal number which had been painfully gained in the period 1910-1930. The gross increase in population in the state has been a great deal more than sufficient to account for any increase in the number of workers; population increase was a little less than 200,000 for the decade 1920-1930; the cause of slowing down of rate of growth still is undiscovered. Nor does the Census of Agriculture, at first glance, show any reason why the rate of population growth shrank. In 1910 there were less than 260,000 farms in the state; in 1935 there were over 278,000, a sizable rate of growth. True, if the total number of acres in the farms is considered, there has been a decrease in acreage between 1910 and 1935—from over 22 million to about 20½ million; showing that the number of small, uneconomic farms has increased while the number of larger, economically self-supporting units has presumably remained about stationary.

Why, then has the rate of growth of Kentucky's population decreased? The question must be asked

for the country at large as well; for the national rate has shrunk also, from over 25 per cent increase in the decade 1880-1890 to just over 16 per cent in the decade 1920-1930.

A trend has been discovered: the rate of growth of population in Kentucky, in the South Central States, and in the Nation, is decreasing. Similarly, the birthrate, nationally as well as for Kentucky, is going down. Yet the decline in birthrate is not, nor ever has been, sufficient to account for the decline in population growth. Other factors must be looked for, such as the decline in net immigration, the relatively static deathrate in the face of a decreasing birthrate, and migration of peoples, especially the younger generation, from agricultural states like Kentucky to industrial states like New York or New Jersey, where the rate of population growth has been way above the average.

This is a sample of what is known as a trend, and it is also an indication of the complexity and the difficulty of analyzing and prescribing for them. Were it not for census data, it is quite obvious that such trends either would not be discovered at all, or else would be built upon such an insecure base of incomplete and faulty data that trend-generalizations would not be reliable.

Take the question of manufacturing alone. Like the rest of the country, Kentucky and the whole Southern Appalachian group of states have suffered greatly from the depressed conditions of the last decade. Whereas in 1930 the state had 80 beverage enterprises, it had only 58 in 1935. The number of lumbering enterprises dropped from 18 to 5. The whole industrial plant of the state suffered a shrinkage and an impoverishment within those five years. These facts are known to be true; the Census of Manufactures so reports them. With such data the state at least knows where it stands; and as the state, so the whole Appalachian group, suffering to a greater or lesser extent from the same difficulties.

Wounds are not healed by describing them. Yet take "description" one step further, and call it "diagnosis," and one is on the road to the discovery of a healing process. It is the census statistician's job, and that of all other sociometrists and econometrists in this country, using census data, to diagnose. And were not the wounds which the body of America is suffering from described and measured by the Census, these diagnosticians

of our social sores would have no material to work with, and the sores would continue to grow until they became malignant, and caused the death of our civilization as we know it.

There are a hundred and one other types of human activity and undertaking which need such diagnosis; and the new Census, partly because of the sizable proliferation of such social problems in the last ten years and partly because of the progressive policies of the Administration, is going to study certain of these activities for the first time in the new canvass. The additions and changes in some of the major census schedules are pregnant with significance concerning not only the troubles the nation has got itself into, but also concerning the attitude of those in control of America's destinies toward social problems in general.

The problem of income, for instance, is perhaps the greatest single one there is. Very little is known about income distribution for the nation as a whole, and nothing about such distribution by families, by broad geographic areas, and by type of work done. Nothing, that is, accurate enough to be susceptible to scientific analysis. The new population schedules, for the first time in America's history, contain a series of income questions which, when correlated with the information gathered from other queries about size of family, number of persons in the household working, and so on, will present a clear diagram of progress and poverty, of wealth and its concentration. Every individual in the country is being asked how much money, in dollars, he received from wages or salaries; and in addition each will be asked whether he received more than \$50 from sources other than wages and salaries. These data, further correlated with information from the schedules of the Census of Agriculture, which will give some measurement of the amount of income in kind which the farmers took off their farms, will result in total income estimate that will prove or disprove the often heard statement that America is a land of opportunity and a country with a standard of living high above the average of the older civilizations. And it will also have its immediate practical use in offering sound statistical bases for plans for old age and unemployment assistance, relief programs and farm-subsidy undertakings.

There is another problem, or trend, which the new census should succeed in describing with some accuracy, and that is the question of internal mi-

gation. Not only do such states as California, with its migrant farm population wandering homeless under the sky from ranch to ranch picking the riches of the earth for others to eat, have the problem; but every other section of the country suffers from it to a greater or lesser extent. If it is not the migratory worker as such, it is the working class family as a unit moving from city to city, job hunting; or the farmer moving in from his worn-out farm to try to make his way in a nearby or a far-off town; or the youth of the nation's poor, restless, dissatisfied and dangerous, bumming it from city to city and from state to state looking for adventure and getting into trouble. The population schedule is going to ask every individual in the United States exactly where he lived five years ago, and whether the address he lived at then was a farm. The restless search of the American pioneer for new frontiers where no new frontiers exist is a mounting problem for all legislators, public administrative agencies and public and private relief organizations. If their problem can be defined, qualitatively as well as quantitatively, much better criteria for the problem's solution can be established.

Then there is housing. Housing—the major block, economists say, to a satisfactory economic recovery. In 1925 there were approximately 500,000 marriages in America. And in 1925 there were in all probability, *over* half a million new home units built. In 1935 there were 550,000 marriages—and only a little over 50,000 new homes built. No clearer indication could be asked for of the failure, temporary at least, of one branch of American economy—the construction industry. But it has been extremely difficult for realizable and realistic plans for housing to be produced, because of the lack of broad data on the existing housing plant. In 1930 the Census obtained rough estimates of the number of dwelling units in this country; but the data were not nearly comprehensive enough. The only information presented about the home was whether it was owned or rented, and, broadly, the values of the homes by estimated worth and the rentals of the home by broad rental groups. Little of this material was specific, and none applied to the house itself. This year a special, separate Census of Housing is being taken along with the Census of Population, the results of which will present accurate information nationally, for states and sections,

and for large cities, concerning the type of structure, its age, its need for repairs, and the extent of modernization within it. This will be new material. The trends in housing will not really be discovered till further such censuses are taken in future decades. But the actual present need for new home units will be established by this work; and the construction industry will have a blueprint of magnificent proportions from which it can work out its salvation.

The Department of Trends is getting to work on its great 1940 task. In Alaska, the population canvass started as long ago as October 1, 1939. The special censuses which started January 2 are in full swing; and the population, housing and agriculture surveys are ready to be commenced, April 2, as soon as the 130,000 enumerators have been selected and trained. For Kentucky, for the Southern Mountain states, for all the South—for all America, insular and territorial as well as continental, a fever chart is being prepared. What direction the lines on that chart will take, no one knows with any accuracy as yet. Which way the trends are going, no one can be absolutely sure of at the moment. But after the spade-work is done, and the statisticians have gotten in their handiwork, and the great wave of publication has subsided in the Bureau of the Census at Washington, America will know with amazing accuracy where it stands. It will know almost everything that is important to know about its people. It will know how many men and women are unemployed, part-employed, or working at trades for which they were not trained—such as college professors and Ph.D.'s working as taxi-drivers, sometimes found in large urban centers like New York. It will know how much each man earned; how much each household had for income; and from that can figure out how much more such families and individuals should have if the "American standard of living" is to be more than a mirage.

A thousand and one things the Census data will reveal. Then comes the final problem—what to do about these things? But that is not the Bureau's problem. It is for the diagnostician; and the American people must be the surgeons, the prescribing physicians, the rebuilders. The material will be there for them—may they make good use of it!

## SOME ASPECTS OF YOUTH PROBLEMS\*

ROBERT K. SALYERS

The problems youth faces today in the South are not unlike those faced by young people in other parts of the country, but they probably exist in a larger degree because of the economic situation in this section. Young people themselves are not much different from those of a generation or a hundred years ago. The principal differences lie in the circumstances under which they are compelled to adjust themselves to adult life, the opportunities which are lacking for so many of them, and in the attitudes which have arisen because of the difficulties of the past ten years.

When Horace Greely said, "Go west, young man," he was presenting to the youth of his day one solution of their economic problem—a solution which government had made possible. Probably it was not so much the desire for adventure that pushed people toward the western frontiers as it was the need for opportunities which had ceased to exist in the more populous centers on the Atlantic seaboard. The year 1890, when the Director of the Census ruled that this country had ceased to have a frontier line, marked an historic turning point in the opportunities for American youth, but perhaps no one realized it at the time. From that day, American youth has had no geographical frontier on which to seek their fortune.

From conquering land, American energies were turned to the conquest of nature in other ways. In the same decade that marked the end of the land frontier, 208,000 patents were granted in the United States. From the beginning of the twentieth century, young people turned to the industrial frontier to seek other new opportunities. The early growth of our industrial machine, the war years, and the business boom of the 1920's presented opportunities for youth, but also tended to obscure the picture of what was taking place. Nevertheless, the age at which young people were able to enter employment was rising and the need for training to take advantage of industrial op-

portunities was becoming more apparent. The people recognized this in a fashion, and began to meet it through an expansion of the educational program. From 1900 to 1930, the enrollment in our secondary schools increased thirty times. From 1930 on, due to the decline in business, the resultant pressure for employment of heads of families, and the shrinkage of job opportunities, the social problems of young people increased in intensity.

Most of us can recall the large numbers of young men who could be seen hitch-hiking on the highways or bumming rides on freight trains during the early depression years. Local and state agencies, straining their resources to meet the barest needs of relief, were unable to attack youth problems. In 1933 the federal government recognized the need for action and established the Civilian Conservation Corps as a means of getting young men between the ages of 17 and 25 off the highways and into productive work. Since that time, hundreds of thousands of young men have found opportunities for work and training in CCC camps.

During the first two years of the depression, school and college enrollments tended to increase. As young people left jobs or were unable to find them, they turned to the schools; by 1933, however, it became apparent that fewer and fewer had the financial resources to meet the necessary expenses of attending school and college. It has always been one of our boasts that large numbers of American young people have been able to secure an education through their own efforts, to work their way through high school or college. The desire to do this was still there, but just when more of them needed part-time jobs for this purpose, fewer such jobs were available. Therefore the government began a program of student aid under the direction of the National Youth Administration.

In this program, young people are enabled to work at part-time jobs and thus earn a part of the money needed for transportation, books, clothes, tuition, and other necessities. These student aid workers are selected by school and col-

\* Broadcast over the Southern Network of the Mutual Broadcasting System, through the University of Kentucky Studies, Lexington, Kentucky, under auspices of the University of Kentucky, Department of Social Work, November 21, 1939.



lege authorities on the basis of need and ability to do suitable work. These authorities set up the work program and supervise it, and the students are paid with funds allotted by NYA. In my opinion—and it has been my privilege to have a part in the operation of NYA in Kentucky since its beginning—the NYA student aid program provides an excellent example of organized social action financed by the federal government but supervised and controlled by local school and college officials. In Kentucky at the present time, the student aid program operates in 900 high schools and 32 colleges, enabling more than 10,000 students to earn their way during the current school year. The same program goes on in every state in the South and, in fact, in the entire nation.

There are many young people, however, who for economic or other reasons have been compelled to leave school, who have not been able to find jobs, and for whom a return to the regularly organized school program is impracticable. For many of these the NYA has developed an out-of-school work project program. Work projects are sponsored by local governmental agencies; both young men and young women are given part-time work experience and training. At the present time, NYA out-of-school projects are operating in a hundred Kentucky counties, and in a similar proportion of counties in all the states in the South. The development of these youth programs, as a supplement to local efforts and to the regular educational program, will form the basis for many an interesting discussion and should point the way toward a more effective opening of work opportunities.

Now let us turn our attention for a moment to the youth as individuals, for there are as many youth problems as there are young people. The young man or woman between the ages of 16 and 25 faces a most difficult adjustment. From a part of a family group, dependent upon others, he must change to one who can think for himself, establish a home, and become financially independent. Our highly organized society requires more and more types of adjustment, and the individual's capacity to meet changing requirements must be enlarged. If we are to help young people in making these adjustments, we must know a great deal more about them than we do, both as individuals and as members of the social organization.

As a people, we are discovering what some have realized for a long time, namely, that we know more about almost everything than we know about people. We know more about hogs, chickens, corn, and almost any type of commodity or animal than we know about human beings. For instance, we do not know how many young people in the United States between the ages of 16 and 25 are actually unemployed and seeking work. We have some rough estimates that there are four or five million of them. Whereas Secretary Wallace can tell us almost exactly how many bushels of corn or pounds of tobacco there are in Kentucky, I must confess that I don't know how many young people there are out looking for work. I don't even know precisely how many young people are gainfully employed in industry. The point I am stressing is that we know too little about youth; we must take steps to find out more.

There are now under way a number of efforts to do this in an organized way. The American Youth Commission, a representative group of American leaders headed by Owen D. Young and having a splendid research staff, has made progress in this direction. Educational organizations have always taken the lead in gathering facts about children and youth and are continuing their good work. We in the National Youth Administration have been directing our efforts toward finding out about young people as individuals, particularly those who work on our program. No single organization or social agency, however, can cover the entire field, and an awakened interest on the part of local communities in their own young people is essential if the job is to be done.

Of course, the thing that every young person needs and wants most is a job—an opportunity to work and earn.\* The American Youth Commission is of the opinion that if such jobs are not available through private industry, which is the ideal outlet for the energies of young people, they

\* For the past three years the NYA has been studying some typical Kentucky industries, and has issued some fifteen occupational studies for the use of young people in high schools, colleges, and those who are out of work. Of special interest to Kentuckians may be the latest of these studies, which deals with the horse industry. Although these studies are adapted primarily for Kentucky, the need for this type of information is demonstrated by the hundreds of requests for these publications received each month, from every state in the union and from some foreign countries.

must be made available through social organization. Through our experience in NYA, we have found that young people need to know more about what opportunities for employment are available and what qualities, training, and experience are necessary to fill these jobs. Here again, there is a need for effort on the part of local agencies to make available information about opportunities and job possibilities in each community.

For a long time, educational leaders have been interested in guidance. Young people have always needed advice and help in making adjustments to life, and in today's highly organized society such help is even more important. In the schools, educational guidance helps the boy and girl to enter those fields of learning for which they seem best fitted. They need counseling about courses which help prepare for employment; they should understand how education is related to the problems of life, and the training outside of school that may be secured through newspapers, radios, magazines, and books.

For those young people who have proper home environment, who are in good schools, and who have regular contacts with the church and the various agencies offering leisure time activities, much of this need is being met. NYA has been particularly interested in guidance and counseling for young people who do not have these advantages. We have found that work experience on a well-managed project is only a part of the guidance program. As a result, NYA has set up in Louisville a Youth Personnel Service to interview young people and assign them to work best suited to their interests and abilities. This service has now been extended through personnel officers

working in eleven area offices throughout the state. It is the function of these personnel officers to assist NYA supervisors in developing guidance activities and in pointing youth toward work opportunities, with the help of the State Employment Service.

Perhaps most important of all we have found that in helping youth to meet their difficult adjustment problems, there must be complete coordination of all community groups. Family casework agencies, health departments, schools, community centers, churches, and such agencies as NYA and CCC, all have their places in the building of better citizens and must work to this end. Perhaps the time will come when the efforts of all can be combined, and trained counselors made available in each community so that every youth may be helped to analyse himself and find suitable outlet for his energies.

In all of the varied activities now being carried on, we must not forget that the primary need of every young person is an opportunity to work out his own destiny. Find a young man a job and you have set him on the road toward solution of most of his problems. No program can do much unless its efforts are designed to encourage young people to develop their abilities, exercise their own initiative, and find their own place in society. No group or agency has a monopoly on youth guidance, and there will always be a place for the individual who sincerely likes young people and is willing to work with them. I have every confidence in the ability, willingness, and desire of American youth to work, to learn, and to accept their responsibility for carrying on the glorious tradition of the American system.

The importance of understanding the methods of propaganda is overwhelmingly accented now that the catastrophe of another world war has been set loose. Those of us who were mature during the years of 1914-1918, and who have studied the revelations in innumerable publications and speeches since then, probably need no warning as to how insidious war propaganda is. But we need to have constantly in mind not only what we have thus learned but the extent to which propaganda methods have been developed since the World War and how much more dangerous it has become as a result, not only of far more effective organization for propaganda but of vastly increased facilities through modern communication systems. Also, the human factor hasn't changed. In spite of the constant hammering of propaganda on our minds and emotions, we are all too prone to respond emotionally rather than through careful intellectual analysis.

—From editorial in *The Churchman*

## REALISTIC RELIGION IN THE SOUTH

A report on the semi-annual meeting of the Fellowship of Southern Churchmen

WALTER W. SIKES

Readers of *Mountain Life and Work* have been introduced to the Fellowship of Southern Churchmen through articles previously published.\* The realistic character of this Fellowship indicated in these articles was given further articulation in a number of ways during the semi-annual conference which members of the Fellowship held at Pleasant Hill Academy, on the Cumberland Plateau, November 6 to 9, 1939.

The conference was opened by a graphic and tragic picture of the world today as it reaps in international war and social strife the fruits of its own sowing in unrighteousness. Kirby Page, a guest speaker for the occasion, analysed the historical forces which man has set in motion because of his false ethical judgments and his humanistic sense of self-sufficiency; he declared the remedy for these ills to be only a clearer view of and a more resolute devotion to the prophetic message of Christ, that the redemptive power of God is exercised not by the sword but by the cross. Thus he summoned Fellowship members and others to a re-examination of the role of the Christian in a world of violent strife—strife which in its largest manifestation becomes world war, but which is congenital with the conflict of mill worker and employer, share-cropper and landlord, miner and mine owner, colored man and white.

The succeeding sessions of the conference were given over to an examination of these several lesser aspects of the major problem as these manifest themselves in the South. Howard Kester led the conference in thinking through the tensions which again and again break into violence through race conflict, and pointed out that in the South the practice of lynching Negroes has silently passed into a new and much more dangerous stage. Whereas formerly lynchings were public events accompanied by great publicity and excitement, now small under-ground bands of vigilantes pick their victims and dispose of them quietly, often

entirely without public knowledge. To such acts law-enforcement officials are blind. Thus the rule of terror over the Negro is continued, perhaps augmented, while indignation and consequent opposition are thereby avoided.

Against a background of the poverty in mountain communities, Ellsworth Smith presented the program of self-motivated and self-directed study groups which are being developed under his leadership to canvass for themselves the underlying causes of their economic predicament and the most promising techniques for extricating themselves therefrom. These groups develop into economic units employing cooperative techniques in buying and selling goods and services. But perhaps the greatest real value achieved, it was pointed out, was the self-discipline and the habit of wrestling together over common immediate problems.

T. B. Cowan, with unusual penetration into the vagaries and hypocrisies of the human spirit, indicated the relationship between these several exploitations and abuses, and the arrogance, ignorance and deceit of "bad religion." With prophetic fervor he called the conference members to a profounder experience of God, the resource for rectifying contemporary ills.

Members of the conference were shown two projects where religion is being interpreted in realistic terms. At the abandoned mine community of Ravenscroft, the Farm Security Administration is leading a community of economically disinherited miners to work out its own salvation in cooperative enterprise while Edwin E. White, a local minister and a member of the Fellowship, is assisting the community to find spiritual enrichment through fellowship. At Big Lick the conference was introduced to a comprehensive program of economic betterment, of health improvement, of recreational development, and of cooperative enterprise through self-disciplined study groups, all under the aegis of the community church of which Eugene Smathers, another Fellowship member, is minister.

\* "The Fellowship of Southern Churchmen, A Religion for the South" by Howard Kester, April, 1939; and "From Mountain to Plain" by T. B. Cowan, October 1939.

Correction: In the footnote on page 20 of this issue, substitute "Black Mountain" for "Asheville."

The practical and tangible fruits of the Conference were of two kinds. Plans were laid for two types of ministry to certain communities of the South in the immediate future. One is to be the beginning of a series of fellowship institutes for religious workers who are identified with the lowly people of the South—rural ministers and church workers. It is hoped that small groups of religious leaders will come together for extended periods of worship, discussion, study and planning together, under the guidance of the Fellowship, with the intention of making religion minister more directly and effectively to human needs—physical, economic, and spiritual. The other project, aiming at the same end, envisages one or more visitations to campuses of certain Southern theological seminaries for extended periods of study and planning with those who are preparing young ministers for the South and with these young ministers themselves.

The working periods of the Conference were consumed by labor on two fundamental proclamations by the Fellowship—the one a continuation of a project which has been the subject of many months common thought and work together, “A Christian Manifesto for the South,” which is as yet incomplete; the other, which was completed, was the preparation of a revised “Statement of Principles.” The latter constitutes the definite principles and purposes of the Fellowship. While inadequate to define the intention of the Fellowship, the following excerpts\* will indicate at least the leading convictions and purposes of those who have associated themselves in the Fellowship of Southern Churchmen:

As Christian men and women we find resources for the solution of the basic problems confronting our world in our prophetic religious heritage. We believe that the desperate need for today is a clearer understanding of the ways of God, a deeper conviction of man's dependence upon His power, and a completer devotion to His will. Believing that the people are perishing for want of knowledge of God and of loyalty to his will, we set ourselves to seek His word and to declare it.

We believe that the redemption of the indi-

vidual and of society are one and inseparable, and we accept as our religious imperative the salvation of both. Confessing our past failures to declare and exemplify sufficiently this redemptive message and acknowledging our sin, we accept responsibility for the present widespread poverty, class-conflict, racial bitterness, general unemployment, and the overt and covert warfare, together with the consequent spiritual disintegration, moral confusion, and overwhelming sense of futility and despair throughout the world today.

We consider this chaos as the judgment of God upon a world which has forsaken His commandment to love our neighbors as ourselves, and as proof of necessity for repentance, bearing as its fruits fundamental and basic change in our social relationships and in our personal characters. This change must be in the direction of a greater measure of justice for the disinherited and the oppressed, a more genuine sympathy with all victims of our unchristian way of life, and a more complete commitment of our lives to God . . .

I. We affirm our faith in the gospel of Christ as revealing to us the will of God and the way of redemption. We seek to identify ourselves with the emerging minority of prophetic Christians who are trying to discover and to give practical expression to the historic redemptive mission of our religion: “To preach the gospel to the poor; . . . to heal the broken-hearted; to proclaim deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.” We thus commit ourselves to the task of creating, by the power of God and the cooperation of men, a society in which all people may live free in the fellowship of God and the brotherhood of man, liberated from poverty, ignorance, and insecurity; healed from the wounds of hatred, exploitation, and strife; laboring together in love and peace.

II. We affirm that all natural resources and all scientific processes by which such resources are made available for use are God's gifts and must be held and used as sacred trusts. Believing that “the earth is the Lord's and the fulness thereof,” we charge that it is

\* The complete statement may be obtained from the Executive Secretary of the Fellowship, Mr. Howard Kester, Box 695, Asheville, North Carolina.



a sin against God and a crime against man to despoil and waste any such resource or to deprive any person of the fruit of our common heritage.

III. We affirm the intrinsic dignity and spiritual worth of all persons everywhere, and so deny the right of any one to use his fellow-man as a tool to serve his interests and purposes. We therefore stand opposed to all institutions, practices, and attitudes that disregard the fundamental and inalienable right of every person to live his life richly and fully . . .

IV. We affirm the essential unity of all men. Believing that God "hath made of one blood all nations of men," we declare the Fatherhood of God and the brotherhood of man. We see in the gospel of reconciliation which we proclaim the denial of all artificial and accidental divisions of persons on the basis of race, nationality, class, or creed . . . . We accept as our sacred duty and high privilege the abolition and transcension of all these partitions, that brotherhood may be realized and all may truly be one . . . .

V. We affirm the right of conscience and of freedom of the human intellect. Believing that God reveals His ways to man not only through the wise and mighty but also through the unlearned and the humble, we reject all

theories and systems which assume the exclusive right of men of position and power to think for all. Such assumptions both impede progress toward significant social decisions and thwart realization of personality. Man's fundamental right is liberty to think without threat of penalty and to express freely the opinions and convictions of a free mind. . . .

VI. We affirm our loyalty to the Church of the living God, the fellowship and communion of the saints. Within its folds we find our spiritual kinship with prophets and saints and martyrs of the ages. From its sacred communion we drink the wine of exhilarating courage of those who dared to obey God rather than man, and eat the bread of joyful comradeship with those who have entered into a peace which the world does not give and cannot take away. To its Lord we confess our mutual devotion and to its redemptive task we become slaves for Christ's sake. Because we believe that no economic system, no political state, no social organization can ever satisfy the hunger of the spirit of man apart from his communion with God, we devote our lives to the Kingdom of God, which we experience as partially realized in the Church of Christ, and whose continual coming is both our task and our reward . . . .

We protest against the constant misrepresentation of Protestant Christianity by writers not only in the popular but in the so-called "high-brow" journals. Whenever scientists and other "secular" thinkers are asked to contribute articles on the present-day attitude toward Christianity they proceed, usually with ill-disguised condescension, to wallop the hide off this particular religion. But what they so industriously and enthusiastically wallop is a concept of Christianity so long ago discarded by intelligent, modern-minded churchmen that they rub their eyes in wonder as they read the perspiring onslaughts.

—From editorial in *The Churchman*

And remember you go out not to seek Man, there is no such being as Man, there are only men, each called of God; each free to obey; or refuse; each unique; you go out to bring them not Christianity—there is no such thing as Christianity; it is a word coined to deceive you—you go out to bring them Christ.

—St. Francis of Assisi

## TOBE-BOY

DON WEST

Old Shug Cantrell stooped his shoulders to the plow handles. Red Georgia dirt crumbled up and dribbled down under the plow beam. Little clods tumbled out of the furrow like brown field mice stirred out of their nest. Dead ragweeds snapped and lay down under fresh soil.

Furrow on furrow the man and the old mule stumbled around the mountain side. A bunch of dominecker hens scrouged into the row, snatching greedily for bugs and grub worms.

At the end of each furrow of stubble, Shug kicked the lever that loosed the turner wing. The wing flopped over and was turned down the hill for the back furrow. Shug plowed with a hill-side turner—a contrary plow. Sweat ran down into his eyes. It dripped from the mule's belly in little dirty streams.

Down the swag below, his woman grubbed at the sourwood and locust sprouts. She swung an old grubbing mattock. Her long arms reached high overhead in rhythmic circles—like the motions of a fiddle bow at a square dance. Now and then a thorny locust sprout slapped back against the woman's body. She stopped and raised her dress tail. Carefully she pulled the sharp thorns from the white flesh of her thigh. Soft April winds felt good blowing against the smarting scratches. They wafted the scent of peach blossoms from the big plantation across the road.

Come dusk, Shug unhitched the trace chains, tied the lines to the gears, and led the mule down to the branch for water. Almost caressingly he smoothed the ruffled hairs where the chains had rubbed. He patted the old mule's nose and picked a few cockle-burrs from his tail.

The mule had tromped the furrows of many plowing seasons. His ear muscles had long since ceased to function; the big ears flopped down like the drooping leaves of a tropical plant. His hip bones stuck up as if made for hat racks. One eye was blind. Most of his teeth were gone. The old man fed him on corn meal dough.

"Whoa, Tobe-boy. Take it easy." Shug was currying him down with a corn-cob. He talked to the mule as he would to a man-person. "Take it easy, Tobe-boy. Curryin's half feed they say.

Got to plow a crap with you, Tobe-boy. Many a row we'll tromp this summer. Thought I wasn't going to have any mule. But you're a mule awright, Tobe-boy. Shore, you're a mule!"

The old man pulled the bridle over the flopped ears. The animal staggered into the stable, rubbing a high hip bone against the door facing. Shug heaved a deep sigh. The new mule, it seemed, could pull a plow. Didn't look so handsome, but he could "shake a plow stock awright!"—as much as Shug could stand anyhow.

His other mule had died that spring. Old age and the hard winter had finished him. He just lay down in the stable and passed out. Things looked pow'ful tough for a while. Shug still had four small kids at home to feed. The few acres of rented hill-side was all their living. He had swapped his onliest milk cow and the seven laying hens for the old plug mule. The kids needed cow's milk, but the cow didn't plow. Crops must be plowed.

Shug turned from the stable door, dragged out a double-foot cultivator from the shed and tightened its handles. He picked up a dull-pointed bull-tongue plow. Holding it on the old piece of railroad track, he hammered the point to a sharp edge with the back of a poll ax. These were his working tools. Sap was up; frogs were croaking. Spring was here and that meant plowing.

Dark had already settled when the woman called from the house that supper was on the table. Shug picked up the slop bucket by the pig pen and stumbled up the rocky foot-path.

The feeble flicker of a kerosene lamp lit the room. Kids crowded around on the slab bench that ran along one side of the table. Shug sank down in a wire bottomed chair on the other side, both arms resting on the table. Fatback with turnip "sallet" tasted mighty good after a day between the plow handles.

Shug hardly heard the roar of the auto motor stopping in the yard. He didn't know the sheriff and Mr. Harper, the landlord from the big plantation across the road, were there till Lump Blalock

called out: "Hey, Shug, come out here. Want to see about that mule yuh got."

"Mule!" A cold shiver ran down Shug's backbone.

"Got a fifa\* agin' that mule, Shug," the sheriff said. "Chig Padgett owed Mr. Harper here twenty-three dollars and fifty cents. The mule stood good. Mr. Harper must be protected."

"Fifa! But I swapped Chig Padgett my cow and seven layin' hens for this mule. He's mine—all I got to make a crap with. I can't—"

"Too bad, Shug. But it can't be helped." Sheriff Blalock's voice was smooth and ingratiating. "Jestice is jestice, yuh know. Mr. Harper must have his jest dues. We'll give yuh till tomorrow—either raise cash money or we'll jest be obleeged to take the mule. Mr. Harper shouldn't ort to lose his jest dues. He must be protected."

"Cash—cash!—why, we swapped our cow, our onliest cow—"

Shug stumbled around for words to explain.

"Can't help that, Shug. Mr. Harper here must be protected. Jestice is jestice, yuh know. Course he got Padgett's cow, but that don't nigh pay the debt. Here's a notice from the court. We'll see yuh tomorrow." The sheriff handed Shug a piece of paper with some writing on it. The old man wadded it between his crooked fingers.

Sleep didn't come to the cabin that night for Shug and his old woman. They sat before the fire, staring into the red embers, and long after the embers had died down they sat there glumly slumped on the hearth stones.

Shug missed his oldest boy, Reef, who'd gone off looking for work. He wished Reef was there. Reef'd know something to do. He'd allus helped. He bought them the cow Shug traded for the mule. Reef said it was so the least ones wouldn't be rickety in the legs like Lourindy Mealer's younguns; their legs were bowed so they couldn't hem a shoat in a ditch.

They hadn't heard from Reef now in a long spell—not since rumors were narrated through the hills of a mine explosion where Reef worked. That had been a pow'ful botherment to Shug and his old woman.

\*Fifa: lien or mortgage

The old man sat there with toes stuck in the ashes. He remembered his oldest boy as a little tad. Back in the mountains where they'd lived before moving to the cotton country, little Reef would clamber a-straddle of the mule's back behind Shug. All day long they would ride through the mountains looking for strayed yearlings, or shoats turned out on the mast. Shug was strong then. He had a young mare mule, too. Name was Allafair, and no better ever struck hoof to gravel. The two, the man and the mule, would turn their furrows against the best in the mountains.

Come daybreak the old man bestirred himself. Dawn flickered in the east; then flamed like a burning brush heap. Dusk clung for a little while around the swamp edge. Then the sun-ball rose up clean and round, looking like a big new-ground punkin cut half in two and stuck up in the sky.

Chickens cootered around the door steps. The pig squealed and rooted at the pen poles. Down at the barn the old mule brayed and pawed the stable door.

"Dad burn it! That mule!" Why did he have to start pawing and braying the first thing? Shug would have liked to make himself think he'd had a bad dream.

Ten o'clock and Sheriff Lump Blalock. Old Shug sagged down on the wagon tongue. He saw them halter Tobe-boy and lead him from the stable. He watched his tail swish the air as he ambled off up the road, his big ears flopping back and forth. Tobe-boy turned his head toward the house as they led him by. He blinked the good eye and switched his tail up over the hat-rack hip bones. The old woman sat on the door steps. Her eyes were bleary.

Shug got up from the wagon tongue and stumbled against the double-foot cultivator. Then his toe struck the sharp point of the bull-tongue plow. Over across the branch he saw the hill-side turner standing in the furrow.

He stogged off down a cotton row. His foot kicked the dead stalks and they snapped off at the ground. Frogs were croaking. Sap was up. It was April, spring—and cropping time.

## NEWS NOTES.....

### Committee on Rural Education

A new Committee on Rural Education with offices at 600 South Michigan Avenue, Chicago, has been appointed by the American Country Life Association within the past year. Miss Iman E. Schatzmann of Iowa background, but formerly educational investigator for the International Bureau of Education and research assistant for the International Institute of Agriculture, Rome, has been appointed Executive Secretary.

While generally interested in rural education as a whole, and in all parts of the country, this new Committee is giving initial attention to the Mississippi Valley and to the cultural and spiritual values of life on the land. It regards education as a life-long, all-inclusive process, involving the entire population and many varied agencies in addition to the school. It views education, furthermore, as directly related to the vital interests and needs of the people and as involving initiative, participation and support on the part of the local community.

In formulating its program for the improvement of rural education, the Committee is taking a strong stand on federal aid for rural schools as essential in securing an adequate financial basis for the education of rural children. Even more immediate is its concern for effective, life-related teaching in rural schools. To this end the Committee is focusing first attention upon rural school supervision and teacher-education, advocating practical demonstrations in both fields. It desires, also, to see special attention given to the unemployed and out-of-school youth of rural communities and to the numerous problems of the rural high school serving adolescent youth in school.

In the implementation of its program the Committee is endeavoring to discover the best achievements and practices of rural education, both in this country and abroad. These materials will be assembled and disseminated to all individuals and agencies interested. The Committee is also encouraging the organization of regional, state and local commissions or councils on rural education, and is desirous of cooperating with other agencies in promoting conferences, institutes and demonstrations in this field. But its greatest hope is cen-

tered in the quality, idealism and skill of American rural teachers. Toward the realization of these standards it is attempting to secure funds for scholarships and the advanced training of superior young people who will promise to make rural education their life work. It is working further for improvement in both the pre-service and in-service education of rural teachers and is trying to stimulate increased activity on the part of all teacher training institutions having farm constituencies.

This Committee on Rural Education held its first meeting March 3-4, 1939, with three subsequent meetings since, and is now fully organized under the following membership:

Roscoe Pulliam, Chairman, President of the State Teachers College, Carbondale, Illinois

Agnes Samuelson, Vice-Chairman, Secretary of the Iowa State Teachers Association, Des Moines

Mabel Carney, Teachers College, Columbia University, New York

Leo M. Favrot, General Education Board (retired), Baton Rouge, Louisiana

Lowry Nelson, University of Minnesota, Minneapolis

Floyd W. Reeves, Director, National Youth Commission, Washington, D. C.

Mrs. Raymond Sayre, State Farm Bureau, Ackworth, Iowa

Maurice F. Seay, University of Kentucky, Lexington

J. F. Waddell, State Department of Education, Madison, Wisconsin.

### Lord's Acre Tenth Anniversary

The Lord's Acre Movement marks its tenth anniversary in January of this year. The movement originated with the directors of the Farmers Federation of Western North Carolina, who felt that spiritual advance should accompany the material advance the Federation was working for. Starting in six country churches of three denominations, it has spread to hundreds of churches in North Carolina and is being used in a number of foreign mission fields.

"The Lord's Acre plan, explicitly, in the form in which it is used today, is that each member of the church and Sunday School, indeed each one who receives the benefits of the church, shall dedi-



cate some worthy field project or stock project to the Lord, raise and harvest the produce, sell it and give the cash proceeds to the church. The standard for the project or one's total gift is the tithe. The Lord's 'Acre,' it should be understood, is a convenient term for the project, whether it be a child's chicken or a man's five acres."\*

Rev. Dumont Clarke has been the leader of the movement since its founding ten years ago.

(\*Dumont Clarke. "A Way of Advance for the Country Church." *Mountain Life and Work*, October 1937.)

### Mountain Folk Festival

The annual Mountain Folk Festival for the schools and centers in our Southern Highlands will be held at the University of Tennessee, Knoxville, March 3-5. The opening meeting for song and fellowship will be held on Sunday, March 3, at 7:00 p.m. in the University auditorium. The three sessions on Monday, March 4, and the morning session on Tuesday will be held there. The Tuesday afternoon and night sessions will take place in the gymnasium at the Knoxville High School (at the intersection of North Central and East 5th Avenue). The Tuesday night session will be a public demonstration of singing games, folk dances and folk songs. This final gathering will be the opening meeting of the Conference of Southern Mountain Workers.

Reservations for accommodations should be sent to Mr. Marks Alexander, Student-Faculty Organization Board, University of Tennessee, Knoxville, as soon as possible. Schools or individuals desiring full information and registration blanks for the Festival should communicate with the Conference of Southern Mountain Workers, Berea, Kentucky.

### Christmas Folk Dance School

The second annual Folk Dance School sponsored by the Conference of Southern Mountain Workers was held December 26-30 on the Berea College campus. Miss May Gadd, National Director of the English Folk Dance and Song Society of America, gave excellent instruction in morris, sword and English and American country dancing. The accompanist was Ruth S. White, now of the Cooperative Recreation Service, Delaware, Ohio. Frank H. Smith was the organizer of the school and assisted Miss Gadd with teaching.

In spite of winterly weather and a few last-minute cancellations, the enrollment reached fifty-three. The majority were teachers and leaders from schools and colleges, both public and private, and community organizations in the mountain sections of West Virginia, Tennessee, North Carolina and Kentucky. Other members of the school came from Indiana, Ohio, Illinois and the District of Columbia.

President Francis S. Hutchins, in giving a most cordial welcome to members of the Folk Dance School, asked his audience to make known ways in which Berea College might be of greater usefulness to the Southern Highlands. In describing war situations in China he contrasted two points of view. The first was the militant drive towards a rigid goal in the affairs of life. This was illustrated by the conversation of a young Chinese officer with whom the speaker had himself taken refuge during a Japanese air raid. President Hutchins then told a delightful story about the extraordinarily humanizing influence in the war situation of a Chinese baby which had been rescued from drowning by the crew of a British gunboat. In interpreting these war-time experiences, he suggested that the world needed a constant cultivation of the arts of peace. We therefore might by a wise promotion of arts and crafts, music and folk dancing make our contribution to an enrichment of the social life of rural communities in the Southern Highlands.

The arrangements made for the Folk Dance School at Berea College were excellent. Ample meals were provided in the faculty dining room; Boone Tavern offered a block of rooms at a reduced rate. For delegates who could not be accommodated at the Tavern suitable places were provided by local tourist homes. Woods Penniman Building, which is ideal for the purpose, was placed at our disposal. A tour of the campus was conducted by Ann Elliot, member of the School and on the staff of the Berea women's physical education department.

The schedule of classes guaranteed a very strenuous vacation to the folk dancers. But in spite of some sore muscles and other minor physical catastrophes, the high spirit and enthusiasm of the opening day were maintained through the closing night, when a large audience of Berea students and faculty assembled in Woods Penniman gymnasium to witness an informal folk dance demon-

stration. When the audience was invited to participate, a gay crowd filled the large floor for Circassian Circle, Jump Josie and the exciting Fireman's Dance.

Included in the program of the brief Folk Dance School was a surprising number of both old and new folk dances, singing games and songs. The songs were chiefly taken from "Six Folk Songs from the Southern Highlands" and "Merrily Sing," both published by the Cooperative Recreation Service. Marie Marvel taught a few of the carols collected by John Jacob Niles; Aaron Parsons taught the Twelve Days of Christmas; Edna and Wilmer Ritchie sang and then taught us the amusing song about the scolding wife whom the devil sent back home as a result of her stormy career in hell. The play party games included Granny Hatchett, Sweetheart Out a Hunting, Coffee Grows on the White Oak Tree; Jump Josie, Old Dan Tucker, Charley, and Jubilee. The morris dances taught were Rigs o' Marlow, Twentyninth of May, Abrams Circle, and Old Woman Tossed Up. The Sleights sword dance, Tideswell Processional, and the Hatter added variety to our program. The list of English and American country dances was as follows: Confess, Mr. Isaacs Maggot, Mage on a Cree, Durham Reel, Circassian Circle, Sicilian Circle, Long Eight, Pipers Fancy, Soldier's Joy, Corn Rigs, Phillibelulah All the Way, We Won't Go Home Till Morning, Speed the Plough, Jamaica, Fireman's Dance, Steamboat, Cumberland Square Eight, Black Nag, Rufty Tuffy, Gathering Peascods, Picking up Sticks, Thady You Gander, and Christchurch Bells.

On three occasions lectures, followed by discussion, gave historical and theoretical background to the practical program. May Gadd spoke on "The Historical Traditions of English Folk Dance" and "The Technique of Folk Dance Teaching." Frank Smith spoke on "The Growth of the Recreational Movement in the Southern Highlands."

One would wish on behalf of the Folk Dance School to thank all who contributed leadership in the singing periods and at country dance parties. Ruth White's accompaniments were as usual lively and stimulating. She also gave much help with songs. She is a valuable leader of our recreation movement. We are most deeply indebted to May Gadd. She is an inspiration. Her unfailing friendliness and remarkable teaching ability have completely won our admiration and devoted friend-

ship. The happiness of the school is suggested by one member who has written: "I may forget the intricate steps of 'The Old Woman Tossed up in a Basket'—or even the delights of 'Mr. Isaac's Maggot', but I shall never forget the spirit of friendship and fun which permeated the whole school."

—F. H. S.

### Adult Education Cooperative Project

The work of the Adult Education Cooperative Project of the Conference of Southern Mountain Workers began its second year this fall with no momentum lost during the summer. It was decided to concentrate field efforts to a small area, and in line with this decision the invitation of the Rural Community Conference of the Upper Cumberland Plateau was accepted, this area designated as the field of concentration, and their cooperation implemented by the setting up of a committee to direct and promote the work of the Project.

The study groups at Big Lick, Tennessee, have continued their progress with twenty-three present at a recent joint meeting. Members have just built a concrete dipping vat for their livestock.

Study groups at Allardt, Tennessee, newly-formed, are studying recreation, credit union and medical plans.

Two study groups have been organized at Warne, near Brasstown, North Carolina, one with eight members and the other with seventeen. They began with a list of at least thirty problems, but are both concentrating on the study of Credit Unions as a logical first step to any future development.

Since the Project began, nine separate cooperative enterprises have begun. Splendidly adequate local leadership has been enlisted in each case. There are now eighteen study clubs meeting weekly, developing their own leadership, tackling the understanding and solution of their own problems in their own way.

It is heartening to note that two other trained leaders are giving full time to the development of cooperative study clubs in the Southern Mountain area. Rev. Roy McCullough, of Norris and Knoxville, is working with negroes, particularly in relation to their credit needs; and Mr. Robert M. Muir, of the Asheville Farm School staff, is cultivating the study club movement in the centers of influence of Farm School. Mr. McCullough and Mr. Muir are both finding a deep and genuine

response to their challenge to group study and action. An introductory Credit Union manual titled, "Cooperative Savings-and-Credit" has been written by Ellsworth M. Smith and may be obtained from the Project office. One thousand copies of a revised version of "Cooperative Study-for-Action", a study club pamphlet, have been run off and are also available. The original edition of nine hundred copies has been fully distributed.

The Project office, at Berea, Kentucky, has on file for loan or for purchase over three hundred items of materials, ranging from leaflets to books, and dealing with adult education and cooperation in all its phases. Do not hesitate to ask for the help these materials may give you.

—E. M. S.

### We Will

*We Will*, occasional bulletin of the Adult Education Cooperative Project of the Conference of Southern Mountain Workers, made its first appearance early in January. This issue consists of three mimeographed sheets giving information about the Project aims and method, and news notes about study club and cooperative activities in a half dozen communities. It may be secured free from the office of the Project at Berea, Kentucky.

### Book Service Offered

As one way of extending its services to the mountain area, Berea College Library (Berea, Kentucky) lends books to alumni of the college and to other friends who want to keep up in their reading but are not close to any library. The college library attempts to meet any kind of request that comes for current best sellers, for standard works, for reading lists. Return postage is the only cost to the borrower. With the new postal rate for books, 1½¢ a pound, the transportation expense is not a burden to any one.

### Rugby Settlement in Tennessee

Thomas Hughes, of England, founded the Rugby settlement in Morgan County, Tennessee, in 1880. Beautiful homes were built, and members of the colony were educated and cultured people. It was a bit of English life transplanted in the Cumberland Mountains in Tennessee.

Conditions in this territory at the time the colony was brought over from England were not favorable for colonization. The plan was to provide homes and farms for the people on a cooperative basis. Several thousand acres of land were purchased. It was not a financial success and Mr. Hughes lost money in the venture. The settlement was far removed from markets and good roads. It took three weeks to move a stationary boiler from the nearest railroad station to Rugby, a distance of about eight miles. Timber had to be removed from the land in order to have farm lands. The colony, however, made its contribution to the intellectual life of the region.

The Thomas Hughes Library at Rugby, a plain frame structure, contains seven thousand volumes. Many are rare and valuable books. There is no paid librarian. A volunteer service is available for part time. Mr. Hughes established this library by soliciting books from publishers in America and England. Many of the authors autographed their books. The library register includes the names of visitors from practically all the states and from many foreign countries.

The Presbyterian Church U.S.A., through its Unit of Sunday School Missions of the Board of National Missions, is carrying forward a program of Sunday school extension to neglected communities in the Cumberland Mountains in which Rugby is located. The missionary is organizing community Sunday schools, conducting vacation Bible schools, and week-day Bible lessons through the public schools. The program is providing children and youth in unchurched communities with gospel privileges. It stands upon Christian ground, and never denies its Christian purpose and principles.

Rugby, Tennessee, is a delightful shrine to visit. The little Episcopalian church is an attractive place. The surroundings today offer contentment, and hurry and turmoil are forgotten. Stately trees, rhododendron, mountain laurel, hemlock, holly, honeysuckle, and native wild flowers grow in nearby forests. It is a pleasant place to stop and rest.

—J. D. B.

### Personals

Dr. Alva W. Taylor, of the Save the Children Federation staff in Tennessee, has recently been appointed director of the Cumberland Homesteads, Crossville, Tennessee. Dr. Taylor is con-

tinuing his affiliation with the Save the Children Federation.

Miss May Gadd, director of the English Folk Dance and Song Society of America, and Dr. Willem van de Wall, of the department of music at the University of Kentucky, have been appointed to the Recreation Advisory Committee of the Conference of Southern Mountain Workers.

Mr. Frank H. Smith, recreation director for the Conference of Southern Mountain Workers, extension worker for the University of Kentucky, and faculty member of Berea College, has been elected as a Regional Director of the English Folk Dance and Song Society of America.

\* \* \*

The hospital of the Frenchburg School, Frenchburg, Kentucky, was reopened in the fall with Mrs. Martin Hovermale as superintendent. Mrs. Hovermale was nurse at the hospital before her marriage. The first regular tonsil clinic was held December 6 with over thirty patients attending.

\* \* \*

There (is) in old books, as in a country churchyard, so deep and natural an acceptance of mortality, that to handle them and observe their brief passions, their urgent persuasions, now dissipated, now silent, is to perceive that the pressure of time is itself a vanity, a delusion in the great leisure of the spirit. As one who lingers among tombs, thought at first weighted down by the evidences of death, is at last soothed by so great a witness to its insignificance and finds wings in his heart that shall transcend it, so does he whose rest is among ancient writings pass from a despair, in which all endeavour seems fatally destined, to a high, winning exaltation. In these volumes controversy is perished and the politic heats are cold, but there come from them certain imperishable voices freed of their temporal occasions, even the great love songs having transcended the flesh that begot them; and the solitary reader, seeing that many arrows aimed against time are blunted on its shield while others are made birds of the air and fly out of the archer's sight above the battle, is compelled by the necessity of faith. On earth time is invincible, he says. Therefore I will not be at war with it but draw my bow at a venture. Whither the arrow goes I know not, but into an air it goes where there are powers to raise and sustain it.

—Charles Morgan

More than twenty schools, medical institutions and rural centers affiliated with Madison College, Tennessee, were represented at the 30th annual Convention of Southern Self-Supporting Workers, November 9-12, at Madison College. Nearly 100 people were present.

Two new Seventh Day Adventist community centers have been established, one in Dogwood Valley, Heflin, Alabama; the other at Road's End, Gruetli, Tennessee.

### Interesting Dates

February 1. Fourth National Social Hygiene Day. A pamphlet, "Now—More than Ever" and other materials for the "guard against syphilis" campaign may be secured from the American Social Hygiene Association, Inc., 50 West 50th Street, New York City.

March 3-5. Mountain Folk Festival, Knoxville, Tennessee.

March 5-7. Conference of Southern Mountain Workers, Knoxville, Tennessee.



## THE REVIEWING STAND

MASTERS OF THEIR OWN DESTINY by M. M. Coady. New York, Harper and Brothers, 1939. 170 pp. \$1.00 in Cooperative League edition. (May be purchased through office of Conference of Southern Mountain Workers, Berea, Kentucky.)

Listen to Dr. Coady, director of Extension, St. Francis Xavier University, Antigonish, Nova Scotia:

"Even a casual survey of society reveals the fact that vast numbers of men are not made for a highly competitive world. They cannot survive in a society that believes in the survival of the fittest only. Our present system with its jungle ethics makes it impossible for these people to contribute their share to human progress and renders it difficult for them to reach the goal that should be theirs. They can be useful members of society, however, and more easily attain their end, every last one of them, if we build society on cooperative principles. If we changed it from an aggregation of fighting individualists to an integrated body of coordinated and cooperative cells, every individual person could then be a better, more useful, and more serviceable member of the organic whole. Each could then really give according to his abilities where he received according to his needs. As they are now they are in peril of salvation. They are being destroyed in a merciless system. In droves they seek safety in our cities but are led to the slaughter instead. Or they cower alone in the shelter of their rural ruins and slowly starve in wretchedness. In increasing thousands, our men are becoming degenerate to the point where nothing can be done for them except to transport them to a state farm. This is not good enough! It is not sufficient to hold out a helping hand to our fellow-men in a time of crisis. It is more in keeping with the dignity of human personality that they should be given a chance to make their contribution and to move under their own power."

Dr. Halford Luccock of Yale says, "Every man must have a chance to grow his length out." Dr. Coady of Antigonish tells in this book of thou-

sands of miners, fishermen and farmers who *are* growing their length out through cooperative study and action. A whole people, fired by a brand new realization of the dignity of life and the efficiency of sharing, are on the march toward security in a brotherly society, constructively, peacefully, "the hard way." The Nova Scotia movement convinces every eye-witness of two things—the infinite possibilities of the human spirit and the practical, immediate usefulness of the method. And Dr. Coady, the directing genius of the movement, with an inspired faith in his people and an ability to communicate that faith, puts it all down in the pages of this book in words that lose little of their power through being written instead of spoken.

No one interested in human development and rehabilitation will fail to be thrilled by this factual yet intensely human document. It carries its own motivation. Yet it is not only the story of an isolated enterprise. Through the new windows that the Nova Scotia movement has opened on the world of humanity it suggests graphically many basic educational and economic principles that challenge honest thinking by their realism, sound sense and high tension. Here are principles that have demonstrated and are demonstrating their validity and great promise. The proofs are recorded in narratives of achievement as noteworthy for their brevity as for their convincingness.

*Masters of their own Destiny* is a book that had to be written. It is great good fortune that Dr. Coady wrote it. The reader finishes it with regret that it is so short. But while it can be read in an evening, it cannot be shaken off as an evening's adventure. Like a parable, it presents a graphic picture of life and leadership that will not leave the mind and spirit alone. Buy it if you can, for you will want to mark it up. But if you wish, you may borrow it from the Adult Education Cooperative Project of the Conference.

—E. M. SMITH

**It is the Spirit . . .** *continued from page 9*

This county has for several years been blessed by having as superintendent an honest, capable and professionally trained man who has been working for better schools. With one exception, every school visited showed evidence of recent repair, painting, or furnishing. A new high-school building and gymnasium have been built. The high-school staff seems to be of high quality.

There are fifty-two schools in the county. Twenty-five of these could not be reached by busses in the winter and are therefore not accessible to high schools. The county does not pay the cost

of transportation. The high-school children who come from a distance drive cars and park them in a large parking lot in front of the school. This is expensive, and, for very poor families, prohibitive.

There is no hope of the county's providing transportation under its present budget. The teachers are poorly paid—from \$350 to \$525 per school year of seven months . . . . The political situation in the county is not encouraging . . . . In the last school election there were three men killed.

Some of the brightest children were found in the most isolated communities,



John A. Spelman III

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## OUR CONTRIBUTORS

The diarist who prefers to remain anonymous spent some weeks this summer visiting rural schools in the Southern Appalachians. He is himself a native of the Southern Highland region.

WILLIAM E. COLE is professor of sociology at the University of Tennessee, Knoxville.

GROFF CONKLIN is Consultant in the Division of Public Relations of the Bureau of the Census at Washington, D. C.

DORA READ GOODALE is a worker at the Uplands Sanatorium, Pleasant Hill, Tennessee.

ROBERT K. SALYERS is Administrator for Kentucky of the National Youth Administration. This year he is also serving as president of the Kentucky Conference of Social Work.

WALTER W. SIKES, associate professor of philosophy and religion at Berea College, Berea, Kentucky, is a member of the Executive Committee of the Fellowship of Southern Churchmen.

JOHN A. SPELMAN III, of Pine Mountain, Kentucky, expresses himself in art forms as far apart as poetry and linoleum blocks.

PAUL L. VOGT, Senior Social Scientist of the United States Department of Agriculture, Washington, recently toured a number of the study clubs in the Southern Appalachian area.

DONALD L. WEST, though now working in churches near Bethel, Ohio, remembers vividly his Georgia background.

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